Psalterium Davidis

Psalms for Magickal Use

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To all who walk the hidden paths,
to those who seek wisdom in ancient words,
to the cunning, the devout, and the magus alike —

This work is offered as a key.
The Psalms are not mere hymns, but living forces,
shaping light and shadow, healing and judgment,
mercy and wrath.

May these words open for you the gates of power.
May your recitation call forth protection,
your praise draw down abundance,
your lament pierce the heavens,
and your supplication be answered with fire.

These pages are for the hands of practitioners —
not for idle reading, nor empty devotion,
but for those who will speak, write, and work with them,
who will breathe life into their letters,
and who will carry them as sword, shield, and seal.

So let it be written.
So let it be worked.

Introduction

The Book of Psalms has, for centuries, been more than simple prayers or hymns. Within the Psalms lies a current of hidden force, a reservoir of spiritual and magickal power that countless traditions have tapped into. From the Kabbalists of antiquity to folk healers, cunning men and women, and ceremonial practitioners alike, the Psalms have been recited, inscribed, carried, and conjured with as sacred charms of immense potency.

Their influence is not confined to religious devotion alone. In the practice of magick, the Psalms are used for healing, protection, prosperity, justice, and even banishment. Grimoires such as the Sefer Shimmush Tehillim and the Sixth and Seventh Books of Moses attest to the Psalms as indispensable tools for the practitioner. Many more uses were never written at all, but instead whispered from teacher to student, carried through oral tradition as secret keys to practical power.

This booklet has been carefully compiled to make these uses accessible, gathering scattered attributions and applications into a single, functional text. Each Psalm is introduced by its opening verse, that the reader may easily identify it. Yet let it be understood: when one employs a Psalm for magick, one does not select fragments, but recites and works with the Psalm in its entirety. For the full breath of its power lies in the whole, not in part.

For consistency and strength of vibration, we recommend the King James Version (KJV) of the Psalms for magickal use. Its language has, for centuries, been entwined with esoteric practice and carries a resonance that many practitioners find indispensable.

It must also be remembered that what is recorded here represents only a portion of the vast body of psalm-magick. The Psalms are living words; their uses are manifold and ever-expanding, shaped by the needs of the faithful and the cunning alike. What is offered here is more than enough for potent work, but the wise practitioner will discover that further depths await in personal devotion and practice.

The Psalms are not confined to the so-called "right-handed" paradigms of piety and religion. Their force is older, deeper, and far less constrained than dogma suggests. To the Hebrew mystics, the Psalms were living currents of symbolic and gnostic power — vessels of vibration, formulae of the Word, and incantations that shape reality.

Thus they may be wielded with equal potency by those who walk the crooked path as by those who follow the straight. The words themselves are neutral; it is the intent of the practitioner that determines whether they heal or curse, build or unmake. This booklet is not offered as religious instruction, but as a key to living mysteries — to be taken up, directed, and worked with as your path requires.

Use this text as a key. Let the Psalms speak, resound, and work through you. For though they are ancient, their power remains undiminished, ready to be wielded by those who know how to unlock them.

How to Use This Booklet

This work has been arranged for practical use in the context of magick and spiritual operation. The entries are written to serve as a guide rather than a rigid formula. The Psalms themselves are the true source of power — the words are vessels through which divine force flows. What follows are some considerations to deepen their efficacy:

As mentioned, while we cite only the opening line of each Psalm for identification, the entire Psalm must be recited when employed in ritual. Each verse contributes to the current of power; omission weakens the working. Speak the words with intent and reverence, whether aloud or in a whisper.

We recommend the King James Version (KJV). Its language carries a rhythm and authority long associated with magickal practice. This does not mean other translations lack power, but tradition has fixed the KJV firmly into the stream of Western occult and folk practice.

The Psalms may be read plainly, yet greater effect is often gained through preparation. This may include washing the hands, lighting a candle of suitable color, or anointing oneself with consecrated oil. Some traditions require fasting or silence before a psalmic working. At minimum, let the words be spoken with a clear and focused mind. Full ceremonial rituals may also be employed.

In addition to spoken recitation, Psalms may be written on parchment or paper and carried as amulets, sealed within a charm bag, or placed in the home for protection. In some traditions, the psalm is written with consecrated ink or upon virgin parchment, then anointed with oil or breathed upon to "quicken" it.

Although a Psalm can be recited whenever need arises, some practitioners align their use with planetary hours, days of the week, or phases of the moon. For instance, Psalms of protection may be read on Saturdays under Saturn, while Psalms of healing may be read on Sundays under the Sun. Such timings are not mandatory, but they harmonize with broader currents of power.

Many traditions prescribe that a Psalm be recited a set number of times — three, seven, or even forty repetitions, depending on the gravity of the request. Repetition engraves the words upon the subtle body and amplifies the vibration until the request is answered.

Above all, will and intent directs the Psalm. The words themselves are charged, but the will of the practitioner determines the channel through which the power flows. Recite with will, conviction, and clarity of purpose.

They can also be used in conjunction with Spellwork, full ceremonial rituals (as mentioned), in talismanic use and much more.

Psalm 1

"Blessed is the man that walketh not in the counsel of the ungodly..."

Psalm 1 is recited to preserve one from corruption, temptation, and harmful associations. It strengthens the spiritual foundation (Yesod), allowing steadfastness in trials. In folk usage, it is spoken for steady employment, a fruitful home, and to avoid harmful friendships. In grimoires, it is employed to consecrate new beginnings — businesses, journeys, or studies — drawing divine favor upon the work. Carried on parchment, it becomes a charm to remain upright in the face of deceit and misguidance.

Psalm 2

"Why do the heathen rage, and the people imagine a vain thing?"

Psalm 2 is an incantation of divine authority and victory over conspirators and enemies. It is recited in times of persecution or when hostile forces plot against the practitioner. Kabbalistically, it calls upon Geburah – the power of divine wrath restrained in righteousness. Folk traditions prescribe it for legal troubles, to overturn unjust accusations, and to secure triumph over rivals. In psalmodic magick, it is a weaponized prayer, written in protective talismans against tyranny and oppression.

Psalm 3

"Lord, how are they increased that trouble me!"

Psalm 3 is a recitation against adversaries, especially those who attack in secret or from envy. It is traditionally recited before sleep to drive away nightmares and to ward against spiritual assault during the night. Kabbalists see in it a shield of Chesed, divine lovingkindness that disarms hostility. Folk practitioners use it as a spoken charm when surrounded by gossip, slander, or unseen malice. In grimoires, it appears as a prayer to banish haunting spirits and to dissolve curses placed by rivals.

Psalm 4

"Hear me when I call, O God of my righteousness..."

Psalm 4 is a prayer of peace and restoration. It is recited to calm troubled hearts, reconcile quarrels, and bring restful sleep. In Kabbalistic light, it connects to Netzach, harmonizing relationships and overcoming discord. Folk-magick traditions employ it to soothe family tensions, to reconcile lovers, and to ease insomnia. Grimoire instructions recommend it for purification rites, particularly when anointing with oil, bringing divine calm upon body and soul.

Psalm 5

"Give ear to my words, O Lord, consider my meditation."

Psalm 5 draws divine favor at the dawn, and is often spoken in morning rites. It is used to banish evil presences and secure blessings for the day. Kabbalistically, it stirs the protective light of Tiferet to scatter shadows. In folk practice, Psalm 5 is recited at sunrise to bless journeys, interviews, or important meetings. Grimoires prescribe it for the dismissal of wicked spirits, for purification of rooms, and as a prayer for righteous judgment in disputes.

Psalm 6

"O Lord, rebuke me not in thine anger..."

Psalm 6 is a penitential psalm, often used for healing and the lifting of divine displeasure. Kabbalists link it to Binah, the stern mother who tempers judgment with mercy. In folk rites, it is recited over the sick, or written upon parchment placed beneath a pillow for recovery from illness. In grimoires, it is employed in exorcisms, particularly when the afflicted is tormented with fever or delirium. It is a psalm of cleansing, both spiritual and physical.

Psalm 7

"O Lord my God, in thee do I put my trust..."

Psalm 7 is a powerful working against slander, false accusations, and malicious plots. In Kabbalistic sense, it channels Geburah's sword, cutting through lies. Folk traditions recite it before appearing in court or when one's reputation is under attack. Grimoire sources prescribe it for unmasking deceit and exposing traitors. It may be written as a petition, folded into a charm, and carried for vindication.

Psalm 8

"O Lord our Lord, how excellent is thy name in all the earth!"

Psalm 8 is employed to magnify the divine name and to draw heavenly favor upon one's speech and authority. Kabbalists link it to Hod, empowering eloquence, memory, and sacred utterance. Folk magick traditions recite it for children, to bless them with wisdom and divine protection. Grimoire instructions use it in consecrating tools, especially those used for speaking or evoking. It is also employed in workings of honor and recognition, granting the practitioner favor in the eyes of others.

Psalm 9

"I will praise thee, O Lord, with my whole heart..."

Psalm 9 is used to overcome enemies and secure justice. Kabbalists read in it the balance of Chesed and Geburah, mercy overcoming severity through righteous praise. Folk practitioners employ it for protection in dangerous situations, especially when traveling. In psalm-magick, it is prescribed for victory in disputes, protection against thieves, and the downfall of oppressors. Its recitation sanctifies spaces where justice must prevail, such as courts or meeting halls.

Psalm 10

"Why standest thou afar off, O Lord?"

Psalm 10 is recited when the wicked seem to prosper and divine aid feels distant. It is an appeal for justice against oppressors and a breaking of hidden snares. Kabbalists employ it to stir divine intervention from the heights of Keter into the realm of Malkuth. Folk uses include reciting it for the poor, oppressed, or downtrodden, ensuring their cause is heard. In grimoires, it is prescribed for exposing treachery, unmasking hidden enemies, and calling down divine vengeance upon persecutors.

Psalm 11

"In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?"

Psalm 11 is used for courage and confidence when one is beset by fear or driven into retreat. Kabbalistically, it stirs the strength of Geburah tempered by Tiferet, providing divine steadfastness. Folk magick traditions recite it to remain firm during crises, particularly when enemies attempt to intimidate or scatter. Grimoire uses prescribe it for those under persecution, to strengthen the spirit so that no arrow of malice may pierce them. Written as a charm, it grants stability and bravery in the midst of threats.

Psalm 12

"Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

Psalm 12 is employed when surrounded by deceit, lies, and false tongues. In Kabbalah it is a working of Hod, banishing the corruption of words and preserving the sanctity of speech. Folk traditions use it to still gossip, slander, and malicious tongues directed at one's household. In grimoire traditions, it is prescribed as a safeguard for leaders, ensuring they are not deceived by false counselors. It may be inscribed on paper and placed where disputes are frequent to silence deceitful words.

Psalm 13

"How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?"

Psalm 13 is recited in times of despair, abandonment, or prolonged misfortune. Kabbalists recite it to pierce the veils of concealment and draw the light of Tiferet into times of shadow. Folk practitioners use it to lift depression, loneliness, and feelings of hopelessness, speaking it over water or oil used for anointing. In psalm-magick, it is recommended for those who suffer from long illnesses or from enemies that appear unrelenting. Its words serve as a call for divine remembrance, bringing comfort and renewal.

Psalm 14

"The fool hath said in his heart, There is no God."

Psalm 14 is a psalm of revelation and exposure, tearing away the veil of folly and wickedness. In Kabbalistic practice, it resonates with Binah, bringing divine understanding to uncover error and hidden corruption. Folk-magick uses it to reveal deceivers, liars, and those who act treacherously. In grimoires, it is used in divinatory prayers to unmask false spirits or to discern truth when surrounded by deception. It is also recited to break the influence of corrupt teachings or manipulative leaders.

Psalm 15

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?"

Psalm 15 is used to consecrate and sanctify the practitioner, ensuring purity of word and deed. In Kabbalistic tradition, it relates to Yesod as the righteous foundation that permits one to enter the sacred dwelling. Folk practices use this psalm for household blessings, especially when moving into a new home, bringing forth purity and stability. In psalm-magick, it is recited before ritual workings to prepare the soul and ensure worthiness before the divine presence. It may also be written and affixed to doors as a blessing.

Psalm 16

"Preserve me, O God: for in thee do I put my trust."

Psalm 16 is a strong prayer for preservation, safety, and the securing of divine inheritance. Kabbalistically it aligns with Malkuth, ensuring divine protection is anchored in the material world. Folk practitioners recite it when embarking on journeys or when personal safety is endangered. In grimoires, it is recommended as a charm for safe travel, written upon parchment and carried upon the body. It is also recited during consecration of protective amulets, calling forth preservation from unseen harm.

Psalm 17

"Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips."

Psalm 17 is used for divine justice and deliverance from violent or deceitful foes. Kabbalists connect it with the flaming sword of Geburah, cutting through injustice. Folk magick traditions use it for vindication in quarrels or court disputes, especially when one's integrity is attacked. In grimoires, it is prescribed for the innocent oppressed by slander, providing deliverance and clearing their name. Spoken with sincerity, it becomes a spiritual petition that ensures false lips are silenced and righteousness shines forth.

Psalm 18

"I will love thee, O Lord, my strength."

Psalm 18 is a grand hymn of divine might and deliverance, used in works of empowerment and conquest over enemies. In Kabbalistic practice, it embodies the union of Chesed and Geburah, showing the mercy of divine strength. Folk practitioners employ it in works of empowerment, bringing courage, vitality, and deliverance from danger. Grimoire traditions prescribe it for military success, physical protection, and for overcoming overwhelming obstacles. It is often read in full before major undertakings to draw down divine power and victory.

Psalm 19

"The heavens declare the glory of God; and the firmament sheweth his handywork."

Psalm 19 is a psalm of illumination and divine wisdom, aligning the practitioner with cosmic order. Kabbalistically, it resonates with Chokmah, pouring forth divine light and wisdom through creation. Folk practices use it to bless students, artists, and seekers of knowledge. In grimoire workings, it is used when consecrating tools of divination, astronomy, or astrology, calling forth the harmony of the heavens. It is also employed for success in studies and clarity of speech.

Psalm 20

"The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee;"

Psalm 20 is used for divine intervention in dire times, particularly for victory in battle or overwhelming conflict. In Kabbalistic practice, it calls upon the protective Names that surround and defend the faithful. Folk traditions recite it when loved ones are in danger, especially in times of war or strife. In grimoires, it is recommended for spiritual protection in ritual combat, defending the practitioner from hostile sorcery. It is also inscribed as a battlefield charm, granting success and survival against adversity.

Psalm 21

"The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!"

Psalm 21 is used for victory, triumph, and blessings of rulership or authority. Kabbalistically, it draws upon Tiferet as the crown of divine favor bestowed upon the worthy. Folk traditions recite it for success in leadership roles, political endeavors, or when seeking to gain the respect of others. In psalm-magick it is often employed as a prayer for favor from superiors, kings, or those in positions of power. Written upon parchment, it serves as a charm for honor and elevation.

Psalm 22

"My God, my God, why hast thou forsaken me?"

Psalm 22 is a lamentation and a weapon against despair, used to call for divine rescue in moments of extreme suffering. In Kabbalah it is aligned with the mysteries of Binah, where divine silence yields to eventual redemption. Folk magick employs it for those imprisoned, falsely accused, or suffering grievous misfortunes. In grimoires it is prescribed for exorcism of despairing spirits and to comfort the dying or desolate. Its recitation draws divine presence into the darkest of trials.

Psalm 23

"The Lord is my shepherd; I shall not want."

Psalm 23 is universally regarded as a psalm of peace, comfort, and spiritual protection. Kabbalists connect it with Tiferet, where divine beauty and harmony restore the soul. Folk practices use it to bless the home, to provide solace to the ill, and to grant courage in times of fear. Grimoire traditions prescribe it for consecrating water, blessing food, and creating protective wards against spirits of desolation. Carried on parchment, it is a charm of abundance, peace, and divine guardianship.

Psalm 24

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

Psalm 24 is a psalm of purification, elevation, and sacred approach. Kabbalistically, it aligns with Malkuth ascending toward Keter, opening the gates of the divine presence. Folk practitioners use it to bless thresholds, to cleanse houses, and to prepare the heart for sacred rites. In grimoires, it is prescribed to be recited before rituals of evocation, ensuring the practitioner is worthy to approach divine mysteries. It may be read at doors and windows to sanctify a dwelling against intrusion of evil.

Psalm 25

"Unto thee, O Lord, do I lift up my soul."

Psalm 25 is employed in prayers for guidance, forgiveness, and safe deliverance from snares. Kabbalistically, it is a psalm of Hod, where divine wisdom directs the path of the soul. Folk practices use it when beginning long journeys, seeking counsel, or escaping hidden traps laid by enemies. In psalm-magick it is recited in penitence to cleanse sins and to restore favor. It is also recommended to be read before important decisions, ensuring divine insight.

Psalm 26

"Judge me, O Lord; for I have walked in mine integrity."

Psalm 26 is a psalm of vindication and purity. In Kabbalistic usage it is connected with Yesod, affirming righteousness as the foundation of power. Folk practitioners employ it to cleanse themselves of false accusations or suspicion, particularly in matters of justice. In grimoires, it is recited in purification rites, especially when washing with consecrated water, affirming innocence before divine judgment. Written as a charm, it protects the bearer from unjust condemnation.

Psalm 27

"The Lord is my light and my salvation; whom shall I fear?"

Psalm 27 is used for courage, protection, and victory against enemies. Kabbalistically it stirs divine light in Netzach, overcoming fear and adversity. Folk traditions recite it in times of great danger, or when surrounded by enemies, for it is a psalm of courage. Grimoire traditions prescribe it for rituals of defense, placing the practitioner in a fortress of divine fire. It is also used to banish terrors of the night and to strengthen the spirit against fear.

Psalm 28

"Unto thee will I cry, O Lord my rock; be not silent to me."

Psalm 28 is recited when divine aid seems distant, serving as a call for mercy and deliverance. Kabbalists see it as an appeal from Malkuth to Tiferet, crying upward for divine response. Folk practitioners use it to overcome despair, silence, or when prayers feel unanswered. In grimoires, it is prescribed for restoring communication with the divine, ensuring that invocations/evocations are heard and spirits of blockage are banished. It is also employed to avert death in moments of sickness.

Psalm 29

"Give unto the Lord, O ye mighty, give unto the Lord glory and strength."

Psalm 29 is a hymn of divine power, especially over natural forces such as storms and waters. Kabbalistically, it channels the thundering voice of Geburah, which breaks through obstacles. Folk traditions use it to avert storms, floods, and natural disasters, calling upon divine mastery of the elements. In psalm-magick it is recited during rites of exorcism, banishing spirits that rage with destructive force. It may also be used to empower tools or weapons with divine might.

Psalm 30

"I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me."

Psalm 30 is used for healing, restoration, and deliverance from illness or affliction. Kabbalistically, it resonates with Chesed, divine mercy that lifts the faithful from despair. Folk practices use it as a psalm of recovery, spoken over the sick or during convalescence. In grimoires, it is prescribed for exorcising spirits of disease and lifting heavy misfortunes. It is also employed in rites of thanksgiving after healing, sealing the blessing of restored health.

Psalm 31

"In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness."

Psalm 31 is a psalm of deliverance from snares, traps, and conspiracies. Kabbalistically, it draws upon Netzach to provide endurance and triumph over secret enemies. Folk traditions recite it when one feels surrounded by deceit or betrayed by friends. In grimoires, it is employed in protection rites against imprisonment, captivity, or entanglement in false accusations. Written on parchment and worn, it is a charm of escape and safe deliverance.

Psalm 32

"Blessed is he whose transgression is forgiven, whose sin is covered."

Psalm 32 is one of the great penitential psalms, used for cleansing sins and lifting the burden of guilt. Kabbalistically, it resonates with Binah, where repentance births renewal. Folk practices employ it for confession and to regain divine favor, often recited with fasting or prayer. In psalm-magick it is used for protection from future misfortune after sin has been forgiven, ensuring that past errors no longer open doors for affliction. It is also recited in healing rituals where illness is believed to be tied to sin.

Psalm 33

"Rejoice in the Lord, O ye righteous: for praise is comely for the upright."

Psalm 33 is a psalm of praise, used to draw blessings, abundance, and divine favor. Kabbalists link it with Chokmah, the wisdom that rejoices in divine creation. Folk traditions recite it at the beginning of new works, marriages, or ventures, as it draws forth divine blessing into fresh undertakings. Grimoire sources use it to consecrate instruments of joy and prosperity, such as musical tools, feasting halls, or places of celebration. It is also read to ensure harmony within the home.

Psalm 34

"I will bless the Lord at all times: his praise shall continually be in my mouth."

Psalm 34 is recited for protection, guidance, and deliverance from fear. Kabbalistically, it stirs the guardianship of angels, particularly those assigned to protect the faithful. Folk uses include carrying it as a charm for safety in travel, especially in foreign lands. In psalm-magick, it is employed to remove fear from the heart and to banish spirits of dread. It is also spoken over food or drink to make them wholesome and free of corruption.

Psalm 35

"Plead my cause, O Lord, with them that strive with me: fight against them that fight against me."

Psalm 35 is a psalm of battle and spiritual warfare, used to call down divine vengeance upon enemies. Kabbalistically, it channels the might of Geburah against those who oppress. Folk traditions prescribe it when faced with unjust persecution, bullying, or rivalries. Grimoire traditions use it as a weaponized prayer against sorcery, curses, and hostile spirits. It is often recited in prolonged fashion, sometimes for several days, to ensure the downfall of enemies and the triumph of the oppressed.

Psalm 36

"The transgression of the wicked saith within my heart, that there is no fear of God before his eyes."

Psalm 36 is used to discern the secret malice of the wicked and to shield against corruption. In Kabbalah it resonates with Hod, unveiling hidden motives and corrupt intentions. Folk magick traditions employ it for protection against treachery and betrayal within households or close circles. In psalm-magick, it is recommended for uncovering false friends or co-workers. It can be written and placed in homes or workplaces where dishonesty is suspected, ensuring that deceit is revealed.

Psalm 37

"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity."

Psalm 37 is a psalm of patience and endurance, promising that the wicked shall soon perish. Kabbalists tie it to Netzach, granting the strength to outlast the schemes of evildoers. Folk traditions recite it to banish envy, jealousy, and restless thoughts stirred by the prosperity of the wicked. In grimoires, it is used for calming tempests of the heart and for grounding one's faith during long struggles. It is also spoken in households plagued by strife, bringing peace and endurance.

Psalm 38

"O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure."

Psalm 38 is a penitential psalm, employed in times of guilt, sickness, and heavy spiritual burden. Kabbalistically it draws upon Binah, where severity yields to repentance. Folk practitioners recite it for healing of long illnesses and for recovery from grievous mistakes. In psalm-magick it is used to drive away oppressive spirits and to cleanse the body of afflictions believed to be tied to sin. Its recitation brings relief to the soul bowed beneath divine judgment.

Psalm 39

"I said, I will take heed to my ways, that I sin not with my tongue."

Psalm 39 is a psalm of silence, reflection, and humility before divine judgment. In Kabbalah it connects to Hod, tempering the power of the tongue and sanctifying speech. Folk practices employ it for restraining gossip, slander, or rash words that cause conflict. In grimoires it is recited in fasts of silence, preparing the heart for prophecy or sacred wisdom. It may be written and carried by those who wish to guard their words and actions from folly.

Psalm 40

"I waited patiently for the Lord; and he inclined unto me, and heard my cry."

Psalm 40 is used for deliverance from long suffering and for divine intervention after trials. Kabbalists link it with Yesod, establishing a new foundation after deliverance. Folk magick uses it in times of poverty, sorrow, or imprisonment, ensuring divine aid will finally appear. In psalm-magick, it is recommended for those who have prayed long without answer, serving as a bridge between despair and divine action. Its recitation blesses patience, perseverance, and the eventual joy of deliverance.

Psalm 41

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble."

Psalm 41 is a psalm of mercy, healing, and deliverance. Kabbalistically, it draws upon Chesed, the sphere of lovingkindness, to restore the sick and protect the merciful. Folk traditions use it for healing rituals, reciting it over the bedridden or while anointing with oil. In psalm-magick it is employed to secure divine favor for acts of charity, ensuring that those who show compassion will themselves be protected. It is also spoken to avert betrayal by close friends.

Psalm 42

"As the hart panteth after the water brooks, so panteth my soul after thee, O God."

Psalm 42 is used for spiritual longing and renewal of divine connection. Kabbalists see in it the ascent of the soul from Malkuth to the higher spheres, yearning for the waters of Binah. Folk practices use it to restore faith in times of spiritual dryness or doubt. In psalm-magick it is recited before meditation or visionary work, opening the heart to divine inspiration. It may also be used to comfort those struggling with despair or absence of faith.

Psalm 43

"Judge me, O God, and plead my cause against an ungodly nation."

Psalm 43 is recited for vindication and deliverance from hostile groups or slanderous communities. Kabbalistically, it channels the light of Tiferet to shine truth in dark places. Folk traditions use it for those falsely accused or surrounded by gossip. In grimoires, it is prescribed when facing opposition in courts, councils, or workplaces, ensuring the innocent prevail. Written as a petition, it is carried by those embroiled in disputes to call down divine judgment in their favor.

Psalm 44

"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old."

Psalm 44 is a psalm of ancestral power and remembrance, used to draw strength from the deeds of the past. Kabbalists connect it with Netzach, the endurance of divine covenant through generations. Folk magick employs it in ancestral rites, for blessings upon families and to restore lost inheritances. In psalm-magick, it is recited for victory in great undertakings by recalling past deliverance. It is especially powerful when used in works of continuity and legacy.

Psalm 45

"My heart is inditing a good matter: I speak of the things which I have made touching the king."

Psalm 45 is a psalm of love, beauty, and favor, often used in blessings for marriage and royal honor. Kabbalistically, it resonates with Tiferet, embodying divine harmony and union. Folk traditions recite it at weddings or engagements to bless the union with prosperity and joy. In psalm-magick, it is used to attract favor from rulers or superiors, ensuring recognition and grace. It is also recommended for those who wish to increase their personal charm and eloquence.

Psalm 46

"God is our refuge and strength, a very present help in trouble."

Psalm 46 is a psalm of refuge, used in times of war, natural disaster, or fear. Kabbalists tie it to Geburah restrained by Chesed, divine power as a fortress for the faithful. Folk practices employ it in times of great turmoil, such as plagues, storms, or battles. In psalm-magick, it is recited for courage in crisis, to banish fear, and to ensure the protection of households. It is also used as a charm against earthquakes and floods.

Psalm 47

"O clap your hands, all ye people; shout unto God with the voice of triumph."

Psalm 47 is recited for joy, celebration, and universal recognition of divine sovereignty. Kabbalistically, it channels the exalted light of Keter, uniting nations under divine rule. Folk traditions use it for festive blessings, harvest celebrations, and rites of thanksgiving. In grimoires, it is recommended for empowering works of expansion and dominion, drawing victory in contests of influence or prestige. It is also used to lift sorrow and replace it with joy.

Psalm 48

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness."

Psalm 48 is a psalm of divine protection over cities, homes, and sacred places. Kabbalists link it with Malkuth established in holiness, where divine presence secures the earth. Folk uses include blessing towns, households, or businesses, ensuring they prosper under divine guardianship. In psalm-magick, it is recited for communal safety, to avert disasters from neighborhoods or villages. Written on parchment and placed in a dwelling, it acts as a charm of sanctuary.

Psalm 49

"Hear this, all ye people; give ear, all ye inhabitants of the world."

Psalm 49 is used for wisdom, humility, and perspective against the vanity of riches. Kabbalists see it as the voice of Binah, teaching the soul the futility of material obsession. Folk practitioners recite it to protect against greed, envy, and covetous spirits. In grimoires, it is prescribed for wisdom in financial matters, ensuring sound decisions and protection against ruin. It is also recited at funerals to remind the soul of eternal truths beyond wealth.

Psalm 50

"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof."

Psalm 50 is a psalm of divine judgment and cosmic authority. Kabbalistically, it is tied to the voice of Tiferet speaking with the authority of all spheres. Folk traditions employ it in times of dispute, when truth must prevail and hypocrisy be exposed. In psalm-magick, it is used to summon divine presence in ritual, ensuring that oaths, vows, and sacrifices are accepted. It is also recited to call upon heavenly witnesses in trials of justice.

Psalm 51

"Have mercy upon me, O God, according to thy lovingkindness."

Psalm 51 is the great penitential psalm, used for cleansing, repentance, and renewal of the spirit. Kabbalistically, it resonates with Binah, the womb of divine mercy where sins are washed away. Folk magick traditions use it for purification, often reciting it over water for ritual bathing. In grimoires, it is prescribed for exorcising spirits of guilt, shame, or impurity, restoring the soul's harmony. It is also spoken during fasts of penitence, ensuring divine pardon and renewal.

Psalm 52

"Why boastest thou thyself in mischief, O mighty man?"

Psalm 52 is recited against slanderers, liars, and those who delight in destruction. Kabbalistically, it calls upon Geburah to cut down deceitful tongues. Folk traditions use it when confronted by gossip, treachery, or rivals who act in arrogance. In psalm-magick, it is used to silence enemies who boast in wickedness, ensuring their schemes collapse. Written on parchment, it serves as a charm against malicious speech and envious plotting.

Psalm 53

"The fool hath said in his heart, There is no God."

Psalm 53 exposes folly, wickedness, and spiritual blindness. Kabbalists employ it to uncover corruption and reveal divine truth where it is denied. Folk practitioners use it to dispel illusions, false teachings, and influences that corrupt the household. In grimoires, it is prescribed for works of discernment, especially in divination, ensuring that deception is revealed. It is also spoken against arrogant leaders who reject divine law, reducing their power.

Psalm 54

"Save me, O God, by thy name, and judge me by thy strength."

Psalm 54 is a cry for deliverance from enemies and betrayal. Kabbalistically, it channels the protective Names of God through Hod, empowering divine words to shield the faithful. Folk traditions recite it against treachery, especially by friends or kin. In psalm-magick, it is used during sudden dangers, ambushes, or when conspiracies arise. Written and carried, it becomes a talisman of safety and deliverance.

Psalm 55

"Give ear to my prayer, O God; and hide not thyself from my supplication."

Psalm 55 is used to overcome betrayal, grief, and despair. Kabbalists connect it with Netzach, fortifying endurance when trusted companions turn to enemies. Folk practitioners recite it to heal heartbreak, to overcome slander, or to calm grief after betrayal. In grimoires, it is recommended for works of exorcism against despairing spirits or against nightmares of treachery. It is also used in protective charms for those who fear conspiracies or secret plots.

Psalm 56

"Be merciful unto me, O God: for man would swallow me up."

Psalm 56 is used for courage and deliverance from fearful oppression. Kabbalists see it as a psalm of Hod, transforming fear into faith through divine mercy. Folk practices use it for protection against bullies, rivals, or abusive powers. In psalm-magick, it is prescribed for those who feel hunted or cornered, ensuring that their tears are remembered and their enemies subdued. It may also be recited to restore courage in the faint of heart.

Psalm 57

"Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee."

Psalm 57 is a psalm of refuge in times of calamity. Kabbalists align it with Chesed, divine mercy descending as sheltering wings. Folk traditions recite it during storms, warfare, or when hiding from danger. In psalm-magick, it is employed to avert disasters, to protect travelers, and to grant safety in hiding places. It is also used to shield against aerial spirits and calamities from above.

Psalm 58

"Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?"

Psalm 58 is recited to call down divine judgment against corrupt rulers, liars, and unjust judges. Kabbalistically, it channels Geburah's fierce justice to break the teeth of wicked oppressors. Folk uses include reciting it against exploitative leaders, landlords, or officials. In grimoires, it is prescribed for banishing sorcerers who work with serpentine spirits, as its imagery speaks of breaking fangs and venom. It may also be written and burned to bring forth divine wrath upon oppressors.

Psalm 59

"Deliver me from mine enemies, O my God: defend me from them that rise up against me."

Psalm 59 is a strong protection psalm against violent or predatory foes. Kabbalists use it to awaken the angelic hosts as guardians in the night. Folk practitioners recite it against robbers, murderers, or packs of enemies that stalk the faithful. In psalm-magick, it is recommended for those beset by hostile spirits or dangerous beasts. It may be carried for safety during travel by night, or spoken aloud to banish prowling evils.

Psalm 60

"O God, thou hast cast us off, thou hast scattered us."

Psalm 60 is recited in times of national distress, exile, or great defeat. Kabbalists connect it with Binah's stern mercy, turning wrath into eventual redemption. Folk practices employ it for communities facing war, famine, or scattering. In grimoires, it is prescribed for restoring unity and strength after division, whether in families, groups, or nations. It is also spoken during fasts to end cycles of misfortune and bring divine restoration.

Psalm 61

"Hear my cry, O God; attend unto my prayer."

Psalm 61 is a psalm of refuge and steadfastness. Kabbalistically, it connects with Yesod, establishing firm foundations beneath the soul. Folk traditions employ it for safety during travel, invoking divine protection over long distances. In psalm-magick, it is recited for those in exile or separated from their loved ones, ensuring reunion and safe passage. Written on parchment, it is carried as a traveler's charm of preservation.

Psalm 62

"Truly my soul waiteth upon God: from him cometh my salvation."

Psalm 62 strengthens patience, faith, and resilience during trials. Kabbalists tie it to Netzach, where steadfast endurance is perfected. Folk uses include reciting it during uncertain times, especially when facing delay or obstacles in prosperity. In grimoires, it is employed to silence doubts, to withstand slander, and to ensure divine vindication when mortal helpers fail. It is also read when financial stability is threatened, anchoring trust in divine provision.

Psalm 63

"O God, thou art my God; early will I seek thee."

Psalm 63 is recited to draw spiritual vitality and refreshment. Kabbalistically, it channels the fire of Geburah purified into devotion. Folk practices employ it in morning prayers to bless the day, banish weariness, and restore zeal. In psalm-magick, it is prescribed to strengthen meditation, prayer, and fasting, ensuring the practitioner is filled with divine energy. It is also spoken during vigils to preserve strength through the night.

Psalm 64

"Hear my voice, O God, in my prayer: preserve my life from fear of the enemy."

Psalm 64 is used to shield against secret plots, conspiracies, and ambushes. Kabbalists use it as a Geburah-psalm, breaking the arrows of the wicked before they strike. Folk practitioners recite it when surrounded by gossip or betrayal, especially from hidden rivals. In grimoires, it is recommended for protection against assassins, thieves, or sorcerers who strike in secrecy. It may be inscribed and carried to avert harm from secret enemies.

Psalm 65

"Praise waiteth for thee, O God, in Sion."

Psalm 65 is a psalm of thanksgiving, fertility, and blessings upon the land. Kabbalistically, it resonates with Malkuth, sanctifying the earth through divine grace. Folk uses include reciting it for good harvests, rain, and household abundance. In psalm-magick, it is employed to consecrate fields, to bless marriages with children, and to restore plenty after famine. It is also read as an act of gratitude, sealing prayers of thanksgiving.

Psalm 66

"Make a joyful noise unto God, all ye lands."

Psalm 66 is used for joy, praise, and the removal of affliction. Kabbalistically, it uplifts the voice of Hod, sanctifying speech with thanksgiving. Folk traditions use it after deliverance from sickness or hardship, reciting it in gratitude. In grimoires, it is employed to consecrate offerings and sacrifices, ensuring they are acceptable. It may also be recited during feast-days or when dedicating works to divine blessing.

Psalm 67

"God be merciful unto us, and bless us; and cause his face to shine upon us."

Psalm 67 is one of the great blessing psalms, often written as a talisman to attract prosperity and divine favor. Kabbalists connect it with Tiferet's radiance, shining light upon the faithful. Folk uses include reciting it for wealth, household peace, and fruitful harvests. In psalm-magick, it is written upon parchment in the form of a seven-branched menorah and carried as a charm of abundance. It is especially powerful in rites of financial increase and fertility.

Psalm 68

"Let God arise, let his enemies be scattered."

Psalm 68 is a psalm of triumph and divine warfare. Kabbalistically, it channels Geburah as divine chariot, scattering hostile powers. Folk traditions recite it to banish evil spirits, enemies, or destructive forces. In grimoires, it is prescribed as an exorcistic psalm, used to drive out demons and restless ghosts. It may also be recited in times of war or strife, ensuring victory and scattering the foe.

Psalm 69

"Save me, O God; for the waters are come in unto my soul."

Psalm 69 is used in times of deep affliction, sorrow, or persecution. Kabbalists view it as an appeal from Malkuth drowning in chaos, crying for rescue from the higher spheres. Folk uses include reciting it for those in despair, poverty, or humiliation. In psalm-magick, it is prescribed for breaking curses, lifting heavy oppression, and calling divine vengeance against persecutors. It may also be employed in rituals to cleanse defiled spaces.

Psalm 70

"Make haste, O God, to deliver me; make haste to help me, O Lord."

Psalm 70 is a psalm of urgency, recited when immediate help is required. Kabbalists use it to hasten divine intervention from Netzach and Hod. Folk traditions recite it in times of sudden danger, childbirth, or crisis. In grimoires, it is recommended when enemies rise quickly against one, ensuring swifter deliverance than ordinary prayers. Written and carried, it becomes a charm of speed, granting immediate aid in desperate situations.

Psalm 71

"In thee, O Lord, do I put my trust: let me never be put to confusion."

Psalm 71 is used for lifelong protection and strength in old age. Kabbalistically, it connects to Yesod, preserving stability even as the body weakens. Folk traditions use it to safeguard the elderly, bringing peace, healing, and endurance. In psalm-magick, it is recited by those who feel abandoned or weakened, calling upon divine strength to sustain them. It is also used as a charm for long life and dignified aging.

Psalm 72

"Give the king thy judgments, O God, and thy righteousness unto the king's son."

Psalm 72 is recited for justice, righteous leadership, and blessings upon rulers. Kabbalistically, it resonates with Tiferet, where harmony and balance are established in kingship. Folk uses include prayers for fair governance, protection under authority, and blessings for leaders who act justly. In grimoires, it is prescribed for those seeking promotion, elevation, or influence in courts and councils. Written on parchment, it is carried for success in petitions before rulers.

Psalm 73

"Truly God is good to Israel, even to such as are of a clean heart."

Psalm 73 is used to overcome envy and dismay at the prosperity of the wicked. Kabbalists see it as an appeal to Binah, where ultimate justice is revealed. Folk traditions use it for inner peace, preventing jealousy and bitterness from corroding the soul. In psalm-magick, it is recited to restore faith when the wicked appear to flourish, ensuring the practitioner remains steadfast. It may also be used to avert corruption or greed.

Psalm 74

"O God, why hast thou cast us off for ever?"

Psalm 74 is a communal lament, recited during national distress, destruction, or exile. Kabbalistically, it appeals to Keter, calling divine presence to restore what is lost. Folk traditions use it in times of famine, war, or calamity that afflicts whole communities. In grimoires, it is employed to restore broken covenants, to heal estrangement, and to end cycles of communal suffering. It is often recited at fasts or vigils for collective deliverance.

Psalm 75

"Unto thee, O God, do we give thanks, unto thee do we give thanks."

Psalm 75 is recited to exalt divine justice, ensuring the proud are humbled and the humble are lifted. Kabbalists connect it with Geburah, balancing divine severity with justice. Folk uses include prayers for fairness in disputes and for the downfall of oppressors. In psalm-magick, it is used to humble tyrants, to silence arrogance, and to elevate those wrongfully cast down. It is also read before judgments, ensuring fair outcome.

Psalm 76

"In Judah is God known: his name is great in Israel."

Psalm 76 is a psalm of divine might and victory over enemies. Kabbalistically, it channels the fiery sword of Geburah that shatters weapons and snares. Folk traditions recite it in times of battle or when confronted by aggressors. In grimoires, it is employed in spiritual warfare, ensuring the breaking of enemy spells, weapons, or enchantments. It is also carried as a talisman for safety during war.

Psalm 77

"I cried unto God with my voice, even unto God with my voice; and he gave ear unto me."

Psalm 77 is used in times of despair and sleepless anguish, when one feels abandoned by divine favor. Kabbalists associate it with Binah, where memory of past mercies restores hope. Folk uses include reciting it to comfort the grieving, or when sleeplessness torments the afflicted. In psalm-magick, it is recommended for restoring faith during spiritual dryness, drawing strength from recollection of former blessings. It may also be used to break cycles of melancholy.

Psalm 78

"Give ear, O my people, to my law: incline your ears to the words of my mouth."

Psalm 78 is a long psalm of remembrance, used for teaching, instruction, and preservation of covenant. Kabbalistically, it resonates with Hod, sanctifying memory and the spoken word. Folk traditions use it for teaching children, blessing students, and ensuring the faithful transmission of knowledge. In grimoires, it is employed to bless schools, libraries, and places of learning. It may also be recited to restore ancestral continuity and spiritual inheritance.

Psalm 79

"O God, the heathen are come into thine inheritance."

Psalm 79 is a communal psalm of mourning and vengeance, used in times of desecration and loss. Kabbalistically, it calls upon Geburah for retribution upon profaners. Folk practitioners recite it when homes, lands, or sacred places are defiled, asking for divine justice. In grimoires, it is employed to avenge sacrilege, banish hostile spirits, and restore holiness to polluted sites. It may also be read to remove defilement after curses or intrusions.

Psalm 80

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock."

Psalm 80 is recited for restoration, healing, and renewal of divine favor. Kabbalists see it as an appeal to Tiferet, restoring harmony. Folk traditions employ it for recovery of families, reconciliation, and the healing of estrangement. In psalm-magick, it is prescribed for renewal after loss, ensuring divine presence returns to bless the community. It may also be used to bless vineyards, fields, and farms for renewed fruitfulness.

Psalm 81

"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob."

Psalm 81 is a psalm of joy, feasting, and liberation. Kabbalistically, it resonates with Netzach, celebrating victory through devotion. Folk traditions recite it during festivals, harvests, or after deliverance from hardship. In psalm-magick, it is prescribed to bless food, drink, and gatherings, ensuring abundance and harmony. It is also used to strengthen faith when calling upon divine aid for liberation from bondage.

Psalm 82

"God standeth in the congregation of the mighty; he judgeth among the gods."

Psalm 82 is used for justice among rulers, judges, and spiritual powers. Kabbalistically, it relates to Tiferet, divine harmony manifesting in earthly justice. Folk uses include prayers for fair decisions in courts, councils, or assemblies. In grimoires, it is employed to subdue corrupt magistrates, to restore balance in disputes, and to call upon angelic or divine witnesses. It is also recited to discern true authority from false.

Psalm 83

"Keep not thou silence, O God: hold not thy peace, and be not still, O God."

Psalm 83 is a psalm of battle and divine vengeance, recited when surrounded by many enemies. Kabbalists see it as a Geburah psalm, calling forth fiery judgment upon conspirators. Folk traditions employ it in times of invasion, rivalry, or when hostile neighbors afflict the household. In psalm-magick, it is recommended for breaking alliances of enemies and ensuring their downfall. It is also written as a protective charm for communities under siege.

Psalm 84

"How amiable are thy tabernacles, O Lord of hosts!"

Psalm 84 is a psalm of blessing upon sacred places and journeys. Kabbalistically, it aligns with Yesod, as the soul longs for divine dwelling. Folk practitioners use it to bless homes, altars, and places of worship, ensuring divine presence abides there. In grimoires, it is employed to sanctify ritual spaces before magickal works. It is also recited by travelers to holy sites, granting safe passage and joy in pilgrimage.

Psalm 85

"Lord, thou hast been favourable unto thy land."

Psalm 85 is used for restoration, healing of lands, and renewal of divine favor. Kabbalistically, it channels Chesed, bringing mercy to nations and communities. Folk traditions recite it for blessings of peace, for rain, and for reconciliation after quarrels. In psalm-magick, it is prescribed for works of forgiveness and restoration, whether in families, friendships, or larger communities. It may also be used in agricultural blessings, to restore fertility to soil.

Psalm 86

"Bow down thine ear, O Lord, hear me: for I am poor and needy."

Psalm 86 is recited in times of humility, poverty, and affliction. Kabbalists tie it to Malkuth, the prayer of the lowly rising to divine heights. Folk practices use it to comfort the oppressed, the poor, or those in despair. In grimoires, it is employed to secure favor when begging aid from rulers or superiors. It may also be recited before petitions of charity, ensuring generosity is stirred in those who hear.

Psalm 87

"His foundation is in the holy mountains."

Psalm 87 is used for spiritual dignity, recognition, and sacred inheritance. Kabbalistically, it resonates with Tiferet, lifting the soul into divine beauty. Folk practitioners use it to gain respect, honor, and acceptance among communities. In psalm-magick, it is prescribed for those who feel alienated or forgotten, restoring their place among the faithful. It is also spoken to bless cities, homes, and foundations, rooting them in divine strength.

Psalm 88

"O Lord God of my salvation, I have cried day and night before thee."

Psalm 88 is one of the darkest laments, used when despair, illness, or abandonment weighs heavily. Kabbalists see it as an appeal from Malkuth when all light is withdrawn, forcing the soul to cling to shadow. Folk uses include prayers for those bedridden, near death, or in grave depression. In grimoires, it is used to break bonds of sorrow, madness, or haunting spirits of affliction. It is recited when hope feels absent, summoning divine light in the night of the soul.

Psalm 89

"I will sing of the mercies of the Lord for ever."

Psalm 89 is a psalm of covenant, mercy, and divine kingship. Kabbalistically, it flows from Chesed, where God's mercy endures eternally. Folk traditions use it for household blessings, to secure stability in families, and to ensure long-lasting prosperity. In psalm-magick, it is prescribed for strengthening covenants and oaths, especially in marriages or pacts of loyalty. It is also recited for protection of dynasties, businesses, or households across generations.

Psalm 90

"Lord, thou hast been our dwelling place in all generations."

Psalm 90 is a psalm of mortality, divine eternity, and human humility. Kabbalistically, it resonates with Binah, the understanding of time and mortality beneath the eternal. Folk traditions recite it at funerals, to comfort the living and bless the dead. In grimoires, it is employed in rites of ancestral remembrance and to ensure peaceful passage of souls. It may also be recited to remind practitioners of divine stability amid worldly change.

Psalm 91

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

Psalm 91 is one of the most renowned protective psalms, often called the "armor psalm." Kabbalistically, it draws upon Tiferet as divine shield, calling angelic guardians to encamp around the faithful. Folk traditions employ it as a nightly charm to ward off disease, spirits, and misfortune; it is often written on parchment and carried for protection. In grimoires, it is prescribed for exorcisms, banishing nightmares, and guarding children or livestock. It is a cornerstone of defensive magick, ensuring security and peace under divine shadow.

Psalm 92

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

Psalm 92 is a psalm of thanksgiving and restoration. Kabbalistically, it resonates with Chesed, embodying divine mercy through praise. Folk practices recite it to bless the Sabbath, to bring prosperity, and to renew joy after hardship. In psalm-magick, it is employed to consecrate days of rest, feast, or sacred dedication. It is also recited over oil or incense for consecration, filling the home with peace and abundance.

Psalm 93

"The Lord reigneth, he is clothed with majesty."

Psalm 93 is used to affirm divine sovereignty and to bring stability against chaos. Kabbalists tie it to Keter, the majesty of God enthroned above the floods. Folk uses include reciting it against storms, floods, or natural upheavals. In grimoires, it is employed to stabilize households and to banish chaotic spirits. It is also read at sea or in times of violent weather, ensuring calm and protection.

Psalm 94

"O Lord God, to whom vengeance belongeth, shew thyself."

Psalm 94 is a psalm of vengeance, used against oppressors and persecutors. Kabbalistically, it channels the severity of Geburah, calling divine wrath to humble the proud. Folk practitioners recite it when wronged by rulers, masters, or corrupt officials. In psalm-magick, it is employed to break curses, defeat hostile sorcery, and ensure judgment falls upon enemies. It is also recommended for protection in disputes where justice is delayed.

Psalm 95

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

Psalm 95 is recited for joyful worship, thanksgiving, and softening of hardened hearts. Kabbalists align it with Netzach, victory through devotion and praise. Folk uses include blessing work with gladness and consecrating gatherings with joy. In grimoires, it is prescribed to restore harmony where bitterness or rebellion divides a community. It is also read to open the heart to divine wisdom before sacred works.

Psalm 96

"O sing unto the Lord a new song: sing unto the Lord, all the earth."

Psalm 96 is a psalm of renewal and spreading divine glory. Kabbalistically, it channels Hod, sanctifying speech and song as vessels of divine power. Folk traditions use it in blessings of musicians, poets, and artists, ensuring inspiration flows freely. In psalm-magick, it is employed to sanctify new works, projects, or homes, bringing fresh energy. It is also read to spread joy and remove lingering sorrow.

Psalm 97

"The Lord reigneth; let the earth rejoice."

Psalm 97 is used for divine judgment against idolatry and wicked rulers. Kabbalists link it to Geburah's fire, consuming false gods and purifying the earth. Folk practices recite it during storms, using its fiery imagery to banish evil influences. In grimoires, it is recommended for breaking enchantments tied to idols, charms, or corrupt practitioners. It may also be employed to cleanse polluted places of worship or altars.

Psalm 98

"O sing unto the Lord a new song; for he hath done marvellous things."

Psalm 98 is a psalm of celebration and divine victory. Kabbalistically, it resonates with Tiferet, manifesting harmony and triumph. Folk uses include blessing marriages, festivals, and new undertakings. In psalm-magick, it is prescribed to announce deliverance, to celebrate victories, and to consecrate new instruments of praise. It may also be recited to restore joy in a household after long sorrow.

Psalm 99

"The Lord reigneth; let the people tremble."

Psalm 99 is used for reverence, divine fear, and sanctification of leaders. Kabbalistically, it connects with Binah, where divine holiness is revealed in awe. Folk practitioners use it to consecrate sacred spaces, altars, and ritual objects. In grimoires, it is employed to call down holiness in exorcisms, making spirits tremble before divine majesty. It is also recited to humble arrogant rulers or to remind the powerful of their divine accountability.

Psalm 100

"Make a joyful noise unto the Lord, all ye lands."

Psalm 100 is a psalm of thanksgiving, abundance, and communal blessing. Kabbalistically, it draws upon Chesed, overflowing mercy through gratitude. Folk traditions recite it for harvests, feasts, and to bless the giving of thanks in households. In psalm-magick, it is employed to consecrate food and drink, to bring forth abundance, and to ensure prosperity for all present. It is often spoken at the beginning of meals or gatherings, sealing joy and gratitude.

Psalm 101

"I will sing of mercy and judgment: unto thee, O Lord, will I sing."

Psalm 101 is a psalm of integrity, purity, and moral strength. Kabbalistically, it resonates with Tiferet, balancing mercy and severity in righteous rulership. Folk traditions recite it to purify households of wicked influences, to ensure honesty in dealings, and to protect against corruption. In psalm-magick, it is prescribed for those who take up leadership or authority, guiding them toward fairness and justice. It is also used to cleanse homes from deceitful or harmful presences.

Psalm 102

"Hear my prayer, O Lord, and let my cry come unto thee."

Psalm 102 is a lament of affliction, used during sickness, poverty, or deep sorrow. Kabbalistically, it aligns with Binah, divine understanding that hears the cries of the suffering. Folk practices employ it for healing the sick, comforting the grieving, and restoring hope to the downtrodden. In grimoires, it is used to end cycles of misfortune and to banish spirits of despair. It may also be recited to consecrate fasts or vigils in times of crisis.

Psalm 103

"Bless the Lord, O my soul: and all that is within me, bless his holy name."

Psalm 103 is a psalm of thanksgiving for divine healing, forgiveness, and mercy. Kabbalists connect it with Chesed, overflowing kindness and renewal of the body and soul. Folk traditions recite it in healing rites, often over the sick or during recovery. In psalm-magick, it is employed to bless oil, water, or incense used in works of health and purification. It is also spoken in gratitude after healing or deliverance, sealing blessings with praise.

Psalm 104

"Bless the Lord, O my soul. O Lord my God, thou art very great."

Psalm 104 is used for harmony with creation, nature, and the elements. Kabbalistically, it aligns with Chokmah, divine wisdom manifest in the cosmos. Folk practices use it for blessing fields, animals, and natural cycles. In grimoires, it is recited during works of weather magick, elemental operations, and agricultural blessings. It is also spoken by those who wish to align themselves with the divine order of the world.

Psalm 105

"O give thanks unto the Lord; call upon his name: make known his deeds among the people."

Psalm 105 is a psalm of remembrance, calling to mind divine deliverance and covenant. Kabbalists see it as a psalm of Hod, sanctifying memory and oral tradition. Folk uses include teaching children the faith and blessing ancestral continuity. In psalm-magick, it is prescribed for recalling forgotten vows, oaths, or promises, ensuring they are fulfilled. It is also recited in works of thanksgiving for blessings bestowed on families or communities.

Psalm 106

"Praise ye the Lord. O give thanks unto the Lord; for he is good."

Psalm 106 is used for repentance, forgiveness, and divine mercy upon a sinful people. Kabbalistically, it resonates with Binah, tempering wrath with mercy. Folk traditions use it for restoring households afflicted by sin, disobedience, or generational curses. In grimoires, it is employed to cleanse communities from corruption, ensuring divine mercy restores favor. It may also be spoken during rituals of confession or reconciliation.

Psalm 107

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

Psalm 107 is a psalm of deliverance from danger — storms, prisons, illness, and famine. Kabbalists tie it to Chesed, divine mercy manifest in rescue. Folk practitioners use it to protect travelers, sailors, and those in perilous situations. In psalm-magick, it is prescribed for deliverance from shipwreck, drought, or captivity. It is often recited as thanksgiving after deliverance, sealing protection for future journeys.

Psalm 108

"O God, my heart is fixed; I will sing and give praise, even with my glory."

Psalm 108 is used for victory, steadfastness, and triumph over enemies. Kabbalistically, it channels Netzach, unwavering endurance through praise. Folk uses include prayers for military success, overcoming rivals, and securing victories in disputes. In grimoires, it is recommended for consecrating banners, standards, or tools of authority with divine favor. It is also spoken to restore confidence after defeat.

Psalm 109

"Hold not thy peace, O God of my praise."

Psalm 109 is one of the fiercest imprecatory psalms, used to call down curses upon enemies. Kabbalistically, it unleashes Geburah's severity without restraint. Folk traditions use it to break curses, return evil to the sender, and confound malicious sorcery. In grimoires, it is employed to annihilate enemies, ensuring their plots consume themselves. It must be used with caution, for it is a psalm of burning judgment.

Psalm 110

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

Psalm 110 is a psalm of enthronement, authority, and priestly kingship. Kabbalistically, it resonates with Keter, divine authority enthroned above. Folk traditions recite it for victory in struggles of power, for recognition, and for gaining favor from rulers. In psalm-magick, it is prescribed for coronations, elevations, or initiation into higher offices. It is also used to ensure triumph over long-standing enemies.

Psalm 111

"Praise ye the Lord. I will praise the Lord with my whole heart."

Psalm 111 is recited for wisdom, understanding, and the fear of the Lord. Kabbalistically, it aligns with Chokmah, infusing divine wisdom into daily life. Folk traditions use it for blessing students, scribes, and teachers, ensuring that their learning prospers. In psalm-magick, it is prescribed for consecrating works of knowledge, such as books, schools, or writings. It may also be recited when one desires divine favor in study, eloquence, or inspiration.

Psalm 112

"Praise ye the Lord. Blessed is the man that feareth the Lord."

Psalm 112 is used for prosperity, wealth, and blessing upon households. Kabbalists tie it to Chesed, divine mercy flowing into earthly abundance. Folk uses include reciting it for protection of families, increase of goods, and stability of generations. In grimoires, it is written on parchment as a charm of prosperity, often placed in homes or businesses. It is also spoken over children to ensure they grow in virtue and success.

Psalm 113

"Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord."

Psalm 113 is a psalm of exaltation, used to lift the poor and oppressed. Kabbalistically, it resonates with Netzach, granting victory to the lowly through divine raising. Folk practitioners recite it to bring blessings to barren women, ensuring fruitfulness. In psalm-magick, it is employed to raise those cast down, to restore dignity, and to secure divine elevation. It is often read during prayers for children or for healing the humiliated.

Psalm 114

"When Israel went out of Egypt, the house of Jacob from a people of strange language."

Psalm 114 is recited for liberation, freedom, and the breaking of bonds. Kabbalistically, it channels Geburah in its power to split seas and scatter enemies. Folk uses include reciting it to free captives, to banish oppressive spirits, or to break curses. In grimoires, it is prescribed for works of deliverance, ensuring the practitioner or community escapes bondage. It may also be used to consecrate works of exodus, journeys, or new beginnings.

Psalm 115

"Not unto us, O Lord, not unto us, but unto thy name give glory."

Psalm 115 is used against idolatry, false gods, and vain enchantments. Kabbalists see it as a psalm of Hod, breaking the power of false words and idols. Folk traditions recite it to banish evil charms, talismans, or curses made by sorcerers. In psalm-magick, it is employed to cleanse polluted spaces of false worship or to shield against deceitful spirits. It may also be spoken when sanctifying households dedicated to truth.

Psalm 116

"I love the Lord, because he hath heard my voice and my supplications."

Psalm 116 is a psalm of gratitude for deliverance from death and danger. Kabbalistically, it resonates with Yesod, where divine mercy sustains the soul through peril. Folk practices employ it to give thanks after illness, accident, or travel. In grimoires, it is prescribed for consecrating offerings of thanksgiving, especially food or drink. It may also be recited to seal healing rites, ensuring recovery continues in strength.

Psalm 117

"O praise the Lord, all ye nations: praise him, all ye people."

Psalm 117 – the shortest psalm – is used for unity, harmony, and the gathering of nations. Kabbalists tie it to Keter, where divine mercy embraces all peoples. Folk traditions recite it in reconciliation rites, to heal divisions in families or communities. In psalm-magick, it is used to unify groups in ritual, ensuring concord among participants. Its brevity gives it power as a charm for quick blessings of peace and fellowship.

Psalm 118

"O give thanks unto the Lord; for he is good: because his mercy endureth for ever."

Psalm 118 is a mighty psalm of deliverance, triumph, and thanksgiving. Kabbalists connect it with Tiferet, shining as a psalm of victory and divine favor. Folk traditions use it in rituals of gratitude after narrow escapes, victories, or healings. In grimoires, it is prescribed for blessing doorways and thresholds, for it contains the verse: "This is the gate of the Lord." It is also recited during great feasts and celebrations of divine mercy.

Psalm 119

"Blessed are the undefiled in the way, who walk in the law of the Lord."

Psalm 119, the longest psalm, is used for wisdom, devotion, and deep study of divine law. Kabbalistically, it encompasses the full Aleph-Bet, making it a psalm of completeness, often used in letter-meditations. Folk practitioners recite sections of it for strengthening memory, learning, and spiritual discipline. In grimoires, it is employed for consecrating scrolls, books, and writings, infusing them with divine wisdom. It is also prescribed for persistent prayer, as its length itself is an act of devotion.

Psalm 120

"In my distress I cried unto the Lord, and he heard me."

Psalm 120 is the first of the Songs of Degrees, used for deliverance from deceit and malice. Kabbalists align it with Hod, guarding speech and exposing false tongues. Folk traditions recite it for protection against slanderers and to silence gossip. In psalm-magick, it is prescribed as a spoken charm when one feels surrounded by lies or betrayal. Written and carried, it shields the bearer from false accusations.

Psalm 121

"I will lift up mine eyes unto the hills, from whence cometh my help."

Psalm 121 is a traveler's psalm, used for protection on journeys by land or sea. Kabbalistically, it resonates with Yesod, divine guardianship made manifest. Folk traditions recite it for safe passage, against accidents, and to shield children on travels. In psalm-magick, it is written and carried as an amulet of protection, ensuring no harm befalls the traveler by day or night.

Psalm 122

"I was glad when they said unto me, Let us go into the house of the Lord."

Psalm 122 is a psalm of peace and blessing for homes, cities, and sacred places. Kabbalists tie it to Malkuth, sanctifying the dwelling of the faithful. Folk uses include prayers for household peace, neighborhood safety, and reconciliation within families. In grimoires, it is employed to consecrate ritual chambers or to seal a home with harmony and divine presence.

Psalm 123

"Unto thee lift I up mine eyes, O thou that dwellest in the heavens."

Psalm 123 is used for mercy, patience, and deliverance from scorn. Kabbalistically, it draws upon Chesed, divine mercy that shields against contempt. Folk traditions recite it when afflicted by ridicule, envy, or mockery from others. In psalm-magick, it is used to soften the hearts of the proud and to shield the humble from humiliation. It may also be spoken before supplication, humbling the spirit to receive blessing.

Psalm 124

"If it had not been the Lord who was on our side, now may Israel say."

Psalm 124 is a psalm of deliverance, used to recall and reinforce divine rescue from peril. Kabbalists link it with Netzach, victory gained by divine intervention. Folk uses include thanksgiving after escapes from danger — floods, accidents, or battle. In grimoires, it is employed in protective rites, sealing the practitioner from snares, traps, or overwhelming enemies. It is often recited as part of exorcisms or during sudden crisis.

Psalm 125

"They that trust in the Lord shall be as mount Zion, which cannot be removed."

Psalm 125 is used for stability, protection, and endurance. Kabbalistically, it aligns with Tiferet as the steadfast mountain of divine harmony. Folk traditions recite it to bless homes, to avert earthquakes, or to secure foundations. In psalm-magick, it is prescribed for anchoring one's spirit in faith, especially when wavering or beset by doubt. It is also written as a charm of permanence, granting stability in life and work.

Psalm 126

"When the Lord turned again the captivity of Zion, we were like them that dream."

Psalm 126 is a psalm of restoration, joy, and return from exile. Kabbalists tie it to Binah, where mourning is turned to joy. Folk practices use it to bless those returning home after long absence, to heal estrangements, and to restore prosperity. In grimoires, it is employed in rites of renewal and reconciliation, ensuring joy replaces sorrow. It is also recited to call blessings upon childbirth, for its verses rejoice in divine fruitfulness.

Psalm 127

"Except the Lord build the house, they labour in vain that build it."

Psalm 127 is recited for household blessings, children, and prosperity. Kabbalistically, it resonates with Yesod, the foundation of family and lineage. Folk practitioners employ it in fertility rites, to bless newborns, and to protect homes. In psalm-magick, it is written and placed above the door to ensure divine presence in the house. It is also used in rituals for prosperity, ensuring that labor is fruitful and not wasted.

Psalm 128

"Blessed is every one that feareth the Lord; that walketh in his ways."

Psalm 128 is a psalm of domestic happiness, blessing marriage, children, and work. Kabbalists associate it with Malkuth, where divine favor descends upon earthly life. Folk traditions recite it in weddings, household blessings, and family gatherings. In grimoires, it is prescribed for fertility, prosperity, and generational blessings. It may also be recited in gardens or fields to ensure abundance and peace.

Psalm 129

"Many a time have they afflicted me from my youth, may Israel now say."

Psalm 129 is used to overcome long-standing afflictions and enemies. Kabbalists tie it to Geburah, cutting cords of oppression. Folk uses include breaking generational curses, dissolving cycles of hardship, and freeing from debts. In psalm-magick, it is prescribed for severing bindings or enchantments that afflict the soul. It is also recited to ensure that oppressors reap the fruit of their own malice.

Psalm 130

"Out of the depths have I cried unto thee, O Lord."

Psalm 130 is a penitential psalm of forgiveness and redemption. Kabbalistically, it resonates with Binah, where divine mercy softens judgment. Folk traditions recite it during confession, fasts, or times of guilt, ensuring pardon. In grimoires, it is employed for deliverance from sin, for reconciliation with God, and to banish spirits of shame and despair. It is also recommended for rituals of purification before great works.

Psalm 131

"Lord, my heart is not haughty, nor mine eyes lofty."

Psalm 131 is a psalm of humility, calmness, and simplicity of spirit. Kabbalistically, it resonates with Hod, teaching the balance of modesty in wisdom. Folk traditions recite it to calm anxiety, to soothe quarrels, and to settle restless hearts. In psalm-magick, it is prescribed for cultivating peace, humility, and patience in the practitioner. It may also be spoken to quiet children or to restore harmony in the household.

Psalm 132

"Lord, remember David, and all his afflictions."

Psalm 132 is used for covenant, blessing of descendants, and divine favor upon sacred places. Kabbalists tie it to Yesod, ensuring continuity of lineage and the sanctity of chosen places. Folk uses include reciting it for family inheritance, blessings upon children, and stability in households. In grimoires, it is employed to sanctify temples, altars, or ritual chambers. It is also spoken in prayers for dynasties, rulers, or family legacies.

Psalm 133

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Psalm 133 is a psalm of unity, brotherhood, and harmony. Kabbalistically, it flows from Tiferet, divine beauty manifest in fellowship. Folk traditions recite it at family gatherings, festivals, or councils to prevent quarrels and strife. In psalm-magick, it is prescribed for reconciliation rites, restoring peace where division has reigned. It is also read to sanctify oaths of friendship, loyalty, and communal bonds.

Psalm 134

"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."

Psalm 134 is a psalm of night-blessing and sacred vigil. Kabbalists connect it to Netzach, endurance in devotion. Folk practices use it for blessing night-watchers, travelers by night, and those who labor during dark hours. In grimoires, it is employed to sanctify vigils, prayers, or magickal workings performed after sunset. It is also recited to guard against spirits of the night.

Psalm 135

"Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord."

Psalm 135 is used for exaltation, praise, and the triumph of divine power over idols. Kabbalistically, it resonates with Hod, magnifying the sanctity of divine speech. Folk traditions recite it to dispel false charms, idols, or corrupted powers. In psalm-magick, it is prescribed to break enchantments made with vain images or words, replacing them with holy authority. It is also read to strengthen one's household against idolatry or deception.

Psalm 136

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever."

Psalm 136, the great litany of mercy, is used for thanksgiving and enduring protection. Kabbalists tie it to Chesed, the overflowing current of divine kindness. Folk traditions recite it during feasts, harvests, and weddings as a blessing of abundance. In grimoires, it is employed to consecrate offerings, altars, and sacrifices. It is also used to repel despair, reminding the soul of eternal mercy even in hardship.

Psalm 137

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion."

Psalm 137 is a psalm of exile, longing, and vengeance against oppressors. Kabbalistically, it resonates with Binah, where mourning for lost sanctity turns to fierce memory. Folk uses include prayers for those estranged from home, or in exile of body or spirit. In psalm-magick, it is prescribed for vengeance upon persecutors, for reclaiming what was stolen, and for enduring sorrow with dignity. It may also be recited to strengthen identity and fidelity in hostile lands.

Psalm 138

"I will praise thee with my whole heart: before the gods will I sing praise unto thee."

Psalm 138 is used for gratitude, divine recognition, and strengthening in the face of opposition. Kabbalists connect it to Hod, elevating divine truth above false authorities. Folk practices recite it for boldness, especially when facing rulers or rivals. In grimoires, it is employed to grant courage, eloquence, and authority in assemblies. It may also be spoken to consecrate speeches, writings, or proclamations.

Psalm 139

"O Lord, thou hast searched me, and known me."

Psalm 139 is a psalm of divine omniscience, used to deepen prayer, meditation, and self-knowledge. Kabbalistically, it resonates with Keter, the crown of divine perception. Folk traditions recite it for spiritual discernment, to avoid deception, and to seek inner clarity. In psalm-magick, it is prescribed for meditation before rituals, ensuring purity of intention. It is also spoken to banish spirits of confusion, delusion, or hidden malice.

Psalm 140

"Deliver me, O Lord, from the evil man: preserve me from the violent man."

Psalm 140 is used against violence, slander, and wicked conspiracies. Kabbalistically, it channels Geburah, the divine sword defending the innocent. Folk practitioners recite it when surrounded by danger, enmity, or physical threats. In grimoires, it is employed to break plots of sorcerers, assassins, or robbers. Written and carried, it serves as a talisman of safety against violence and evil-doers.

Psalm 141

"Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee."

Psalm 141 is used for protection of speech, purity of prayer, and defense against snares. Kabbalistically, it resonates with Hod, sanctifying words as incense rising to heaven. Folk traditions recite it to guard against temptation, to resist enticement into evil, and to ward off traps set by enemies. In psalm-magick, it is prescribed for strengthening prayer, consecrating incense, and shielding against enchantments or malicious seductions.

Psalm 142

"I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication."

Psalm 142 is a psalm of refuge in loneliness, used when one feels abandoned or imprisoned. Kabbalists tie it to Yesod, securing divine presence in desolate places. Folk uses include prayers for those in prison, exile, or sorrowful isolation. In grimoires, it is employed to break chains, literal or spiritual, and to call forth unseen allies in times of distress. It is often spoken at night, when the soul feels most alone.

Psalm 143

"Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me."

Psalm 143 is recited in times of spiritual darkness, fear of enemies, and danger to the soul. Kabbalistically, it aligns with Binah, seeking divine mercy against judgment. Folk practices employ it for deliverance from haunting spirits, nightmares, and inner torment. In psalm-magick, it is prescribed for purification of the heart, restoration of faith, and banishing oppressive forces that weigh upon the soul.

Psalm 144

"Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight."

Psalm 144 is a psalm of divine warfare and empowerment. Kabbalistically, it channels Geburah, strengthening the hands of the faithful for righteous battle. Folk traditions use it for protection of soldiers, warriors, and those facing conflict. In grimoires, it is employed to consecrate weapons, to bless martial endeavors, and to call upon divine aid in combat. It may also be recited before disputes or struggles requiring courage.

Psalm 145

"I will extol thee, my God, O king; and I will bless thy name for ever and ever."

Psalm 145 is a psalm of exaltation, gratitude, and proclamation of divine providence. Kabbalistically, it resonates with Chesed, divine kindness poured out continually. Folk traditions recite it daily to attract blessing, abundance, and divine favor. In psalm-magick, it is prescribed for works of thanksgiving, consecrating offerings, and sealing rituals of gratitude. It is also spoken to call blessings upon households, children, and livestock.

Psalm 146

"Praise ye the Lord. Praise the Lord, O my soul."

Psalm 146 is used for trust in divine help rather than in princes or men. Kabbalists tie it to Tiferet, reminding the soul to rely on divine harmony above worldly powers. Folk traditions recite it to avert betrayal by leaders or rulers. In grimoires, it is employed for strengthening faith, for protection against misplaced trust, and for securing divine aid in times of oppression. It is also read for healing and deliverance of the afflicted.

Psalm 147

"Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely."

Psalm 147 is recited for healing, nourishment, and divine restoration. Kabbalistically, it flows from Netzach, divine victory through renewal and growth. Folk practices employ it to bless farmlands, livestock, and communities recovering from famine or disaster. In psalm-magick, it is prescribed for healing rituals, ensuring broken hearts and bodies are mended. It is also recited for weather blessings, especially for rain in times of drought.

Psalm 148

"Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights."

Psalm 148 is used for harmony between heaven, earth, and all creation. Kabbalists see it as a psalm of Keter, cosmic unity of angels, stars, and creatures in divine praise. Folk traditions recite it for weather control, agricultural blessing, and peace between humans and nature. In grimoires, it is employed to consecrate cosmological workings, astrology, or planetary rites. It is also spoken in great assemblies, uniting voices in praise.

Psalm 149

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."

Psalm 149 is a psalm of triumph, divine joy, and the subduing of nations. Kabbalistically, it resonates with Geburah and Netzach, uniting victory with divine justice. Folk uses include reciting it for victory in disputes, for joy in deliverance, and for blessing communities with unity in strength. In psalm-magick, it is employed for spiritual warfare, ensuring enemies are subdued by divine command. It may also be used in celebratory rites of triumph.

Psalm 150

"Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power."

Psalm 150 is the great doxology, used for universal praise and the consecration of music, instruments, and rituals. Kabbalistically, it crowns the Psalter in Tiferet, the beauty of divine harmony. Folk traditions recite it to bless musicians, choirs, and gatherings of joy. In grimoires, it is prescribed for consecrating instruments of magick, ensuring they vibrate with divine resonance. It is also spoken to seal rituals, closing works of prayer or magick with exaltation.

Thus the Psalms stand gathered here —
not as sermons for the pew,
but as living words, fierce and merciful,
awaiting the breath of those who dare to speak them.

Take them into your hands not as relics,
but as instruments.
Let their syllables be fire in your mouth,
a shield at your breast,
a key in your hand.

Whether for blessing or banishment,
for healing or for judgment,
for right or left, light or shadow —
their power does not diminish.
It bends to the will of the one who wields them.

Go forth, then, with these words.
Speak them with faith, with focus, with fire.
And may every Psalm you utter
become both prayer and spell,
both incantation and command.

So let it end.
So let it begin.